Millennial Star

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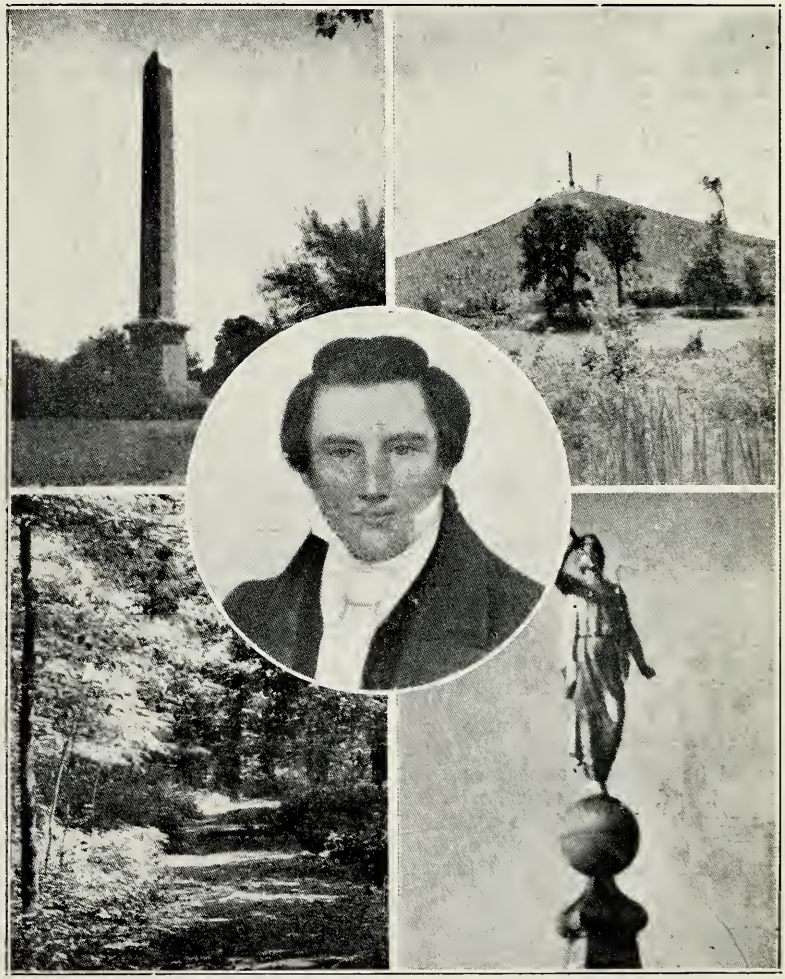

MORONI'S VISIT TO JOSEPH SMITH

I HAD beheld a vision. I have thought since, that I felt much like Paul, when he made his defence before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice; still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all of the time suffering severe presecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavoured in a proper and affectionate manner to have reclaimed me—I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature.

In consequence of these things, I often felt condemned for my weakness and imperfections, when, on the evening of the above mentioned twenty-first of September, after I had retired to bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestion to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I previously had done.

While I was thus in the act of calling upon God I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists; so, also were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

—continued on page iii. of cover

ONE HUNDRED AND SEVENTH YEAR OF PUBLICATION

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FAITH.

SPEAKING recently to the British Association, which he has led throughout the war years, Sir Richard Gregory, G.O.M., of science, delivered to the Group his "swan-song." Impelled by a fervent belief in the use of science for the improvement of mankind, he surveyed its achievements and the history of man on earth under the heading "Civilisation and the Pursuit of Knowledge." During the course of his illuminating address he stated the following sentiments, which are both sound in basic faith and uplifting to the reader. He said:

"There can never be moral sanction for such mass destruction of life (at Nagasaki and Hiroshima) though history affords other examples of it in crusades and similar religious conflicts. It is an offence against the light for whatever cause it is undertaken. The pursuit of natural or supernatural truth is the noblest of man's endeavours. It has enabled man to penetrate into the centres of the stars, but it can carry him down into the pit to perish if his animal instincts continue to prevail over his moral understanding . . .

"Man has not been content to suffer disease and death from his natural enemies, but has battled with them, and scientific knowledge has given him power of conquest over many of them. The same spirit is now required to meet and avert the dangers to civilisation which man himself has created . . .

"The earth is but a temporary home, not only for a short span of individual life, but also for the whole human race. As tenants or trustees our duty is to make the best use of the resources of our heritage by the exercise of our talents and with the belief and hope that by so doing we are contributing to make men godlike—if not godly, in the sense of religious faith."

With which, I am sure, Latter-day Saints will concur. —A. E.

"THE FIELD IS WHITE ALREADY TO HARVEST"

by

Joseph Fielding Smith

Of the Council of the Twelve

Address delivered at the Sunday morning session of the 116th annual general conference, April 7, 1946, in the Tabernacle.

●

ADAM was commanded by our Father in heaven to teach his children the everlasting truth. We read in the scriptures the following:

> And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. (Pearl of Great Price, Moses 5: 12-13)

So they turned away from the truth unto the worship of all manner of false doctrines and gods, refusing to hearken to the prophets that were sent among them, and it became necessary for the Lord to bring in the flood upon them and cleanse the earth of its iniquity. Once again the world started out with just one family, and as men began to spread upon the face of the earth, they were taught by the prophets and were given revelation from the Almighty; but they, too, in course of time rebelled and set up their own churches and worshipped their own gods and graven images. Under these conditions the Lord called a man out of the land of the Chaldees and sent him into the land of Canaan, promising him great blessings and his posterity after him, through obedience to the Lord's commandments. Today we call that people Israel. But in course of time Israel also rebelled. They would not listen to their prophets, so they were scattered over all the face of the earth for their rebellion. This has been the history all through the ages, because men became carnal, sensual, and devilish.

One of the ancient prophets, speaking of our day, said:

> But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—
>
> And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. (II Nephi 27: 1-2)

The Lord saw fit to restore, after a great apostasy, the truth of the gospel through the Prophet Joseph Smith. He sent angels from His presence. In fact, this great prophet was visited by both the Father and the Son and was given authority to commence this great dispensation of the fulness of times and to teach the truth of the everlasting gospel, because again men had turned away from the truth to the worship of their idols and the practice of false doctrines. They have set up churches of their own where the Spirit of the Lord is not found. The Lord sent out His missionaries in the beginning of this dispensation to preach the restored gospel, and He said to them that He was sending them with this message of truth among the "congregations of the wicked"; and this He repeated many times. In a revelation given in October, 1830, when the Church had been restored but six months, the Lord said this:

> For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and perverse generation.

For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard. (D. and C. 33: 2-3)

By the "last time" the Lord meant the Dispensation of the Fulness of Times.

The Prophet Joseph Smith instructed his brethren and informed them of the calamities that were to come. He warned the world of its wickedness, and he told these good men of the Council of the Twelve, who were associated with him, that because of the wickedness of the world and its corruption, destruction would come upon it. Some of these brethren say that as he told them of these things he wept as our Saviour wept when He looked upon Jerusalem. President Wilford Woodruff, speaking of this testimony and this warning to the world which the Prophet had seen in vision of things which were coming upon the earth, said: "I heard the Prophet Joseph Smith bear his testimony to these eevnts that would transpire in the earth," and after predicting that they were now at our doors, he said also: "We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips, to these things." I think we have no right to close our ears, and we have no right to be silent and shut our eyes against the warnings that the Lord has given and placed before us which we are commanded to declare to the nations of the earth.

Again the Lord says:

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined. (D. and C. 38: 11-12)

I heard President Wilford Woodruff bear witness in 1893, and up to the time of his death, that the angels who had been waiting to go forth to reap down the earth had now been sent upon that mission and they were in the earth. Therefore, he said, we may look for calamities, for destruction, for plague and bloodshed. Now let me read a little to you by way of warning, something given by prophecy to Nephi concerning our own day. Speaking to the people who are living now, he said:

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell.

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains; and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will be pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

(This has reference, if you please, largely to those who are in Zion.)

And behold, others he flattereth

away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. (II Nephi 28: 15-23)

There is much more that I would like to present if time would permit. Let me call your attention to the fact that this world is not growing better. If I may be pardoned for the expression: We need not "kid" ourselves into thinking that this world is growing better. If so, then the prophecies have failed. This world today is full of wickedness. That wickedness is increasing. True, there are many righteous people scattered throughout the earth, and it is our duty to search them out and give unto them the gospel of Jesus Christ and bring them out of Babylon. The Lord has said to them: "Go ye out of Babylon," which is the world.

Now the Lord has said this is the last time the gospel should be given to men and His servants should cry nothing but repentance, and He has further said:

For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call labourers into my vineyard.

And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness. (D. and C. 33: 3-5)

And for what purpose is the gospel preached? To bring the people to a knowledge of the truth and as a witness before the end of the world shall come or the end of wickedness. Even before the organization of the Church, back in 1829, the Lord drew attention by revelation to the preaching of His servants, and He said:

And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them. (D. and C. 5: 18)

This was said more particularly in reference to the testimonies of these men who are witnesses of the Book of Mormon, and their testimony has gone forth through all the world. But this is also true of the testimonies of all others who have gone forth to preach the gospel. Then the Lord adds:

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (D. and C. 5: 19, 20)

The Lord has placed upon us the responsibility to preach the gospel, but there is another great responsibility. I think some of our Missionaries have had an idea that all we had to do was to make friends, and if they wanted to to come in the Church, well and good, and the Missionaries have not realized that they were under the obligation to leave a warning, and it is just as necessary that we warn the world as it is to declare the way of eternal life. The Lord said to the missionaries who went out in the early days:

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour. Therefore, they are left without excuse, and their

—continued on page 280

NEW EUROPEAN MISSION HEAD

WORD HAS BEEN RECEIVED BY PRESIDENT SELVOY J. BOYER FROM THE FIRST PRESIDENCY, THAT ELDER ALMA SONNE HAS BEEN APPOINTED PRESIDENT OF THE EUROPEAN MISSION TO SUCCEED ELDER EZRA T. BENSON, WHO HAS BEEN RELEASED AND WILL RETURN TO U.S.A. SOON. ELDER BENSON HAS PERFORMED A GREAT WORK IN RE-OPENING THE CHURCH WORK ON THE CONTINENT SINCE HE CAME HERE IN FEBRUARY OF THIS YEAR. HE HAS BEEN ABLE TO ASSIST MANY SAINTS THROUGH DISTRIBUTION OF WELFARE PRODUCE. ELDER SONNE HAS VISITED THIS COUNTRY BEFORE AS A MISSIONARY MORE THAN 30 YEARS AGO.

FRUITS OF THE GOSPEL

by

Alma Sonne

Assistant to the Council of the Twelve

Address delivered at the Saturday evening session of the 116th annual general conference, April 6, 1946, in the Tabernacle.

●

DURING the past century of time, the Church has asserted itself and carried forward the truth brought to earth by Joseph Smith the Prophet. Since that day the foundation of a great inter-mountain empire has been laid. Cities, towns, churches, temples, public buildings have been built. Deserts have been subdued; schools, colleges, seminaries have been established. Missions have been opened in foreign lands and on the islands of the sea. Branches, wards, stakes have been organized, and missionary work at home and abroad has gone forward. The gospel has been explained, and the name of Joseph Smith the Prophet as a restorer of divine truth has been heralded to all the world. Surely a good beginning has been made in the "marvellous work and wonder" spoken of by ancient prophets, and surely the leaders of the past have made their names secure on the pages of history. These leaders were great in character and in good works. They were great in their foresight and in their achievement. They were great in their perseverance and mighty in their faith. "Mormonism," so-called, was not the outgrowth of fraud and deception. The Latter-day Saints have not been led astray by a wicked pretender or an unscrupulous imposter. We think of these things whenever the name and character of Joseph Smith are being assailed. It was Charles Francis Potter who said

> If we are to accept the dictum of Jesus, "By their fruits ye shall know them," we must rate Mormonism high.

Reference has been made to the pioneers. How can we account for the constructive faith of the sturdy, dauntless, courageous pioneers of Utah and neighbouring states and for the unconquerable spirit which possessed them? What motives, what urges actuated them as they left their homes in the East and moved westward over the trackless waste? These men and women in the solitudes of the desert had time to think and pray and to ponder and weigh carefully their responsibilities. What power sustained them in their hardships and in their difficutlies? What prompted each one of them to cast his lot with a persecuted and driven people? Was it not his faith in God and his conviction that a new dispensation of the gospel had

been committed to man through the divine calling of Joseph Smith? History will one day deal fairly and intelligently with these questions. The unprejudiced student, the searcher after truth, will see in Mormonism the counterpart of primitive Christianity. His investigations will discover in it the same spirit, the same energies and fortitudes, the same type of leadership and the same far-reaching objectives. He will see in Joseph Smith the characteristics of a true prophet of God like the prophets whose names and deeds glorify the pages of Biblical history. He will find that Joseph Smith is not easily dislodged from his position as a prophet of God. The Prophet's claims will never be nullified by the declarations of traitors and blasphemers.

I read from the Doctrine and Covenants :

> The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;
>
> While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.
>
> And thy people shall never be turned against thee by the testimony of traitors. (D and C. 122: 1-3)

Those words were reassuring to the Prophet when they were given. They are reassuring to us today. There is no way to account for Joseph Smith outside of his own explanation. Someone has said: "Truth is harmonious." It is consistent with itself today and always. Jesus said:

> . . . Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 7: 16-19)

Wicked and degraded men do not bring light and hope and joy to their fellow men. A mind darkened by evil could not attract God-fearing men and women of faith, integrity, and intelligence whose lives have reflected good work and worthy achievements. Would a church founded on fraud and falsehood go forth with eagerness and determination to uplift humanity? Would such a church array itself against evil in all of its manifestations? Would it teach faith in God and repentance of sin as preliminaries to church membership? Would it adopt doctrines and ordinances and standards established by Jesus Christ and His apostles? If so, for what purpose? We are told that evil begets evil, and good begets good.

Finally, let it be remembered that Joseph Smith and Hyrum Smith, brothers and companions in the cause of truth, gave their lives as a testimony of their sincerity. Not only they, but others left a similar testimony, sealed and certified, and therefore binding upon the world. While he lived, Joseph Smith baffled his fellow men by his teachings, which were so profoundly creative. The keenest minds were perplexed and puzzled before his demonstration of power and leadership. But the fury of so many against him is proof even today that he is not dead in the hearts of men; he is well-fortified and will continue to stand out boldly and clearly in the religious world. He will loom bigger and bigger on the human horizon as the years come and go. The correctness of his views and the soundness of his principles and doctrines will be vindicated fully and completely. He cannot be removed or explained away by slander or vilification. He presented a plan which provides for the exaltation of the individual, the perpetuity and the coherence of the family, and the safety and security of the nation.

Joseph Smith gave to the world a foundation for intelligent faith, and he has also given to honest, sincere doubters a kindly light to lead them forward and upward to a higher goal and a more satisfying life. His testimony to the world still stands. God bless his memory. May his words and teachings be preserved to bless the human family for ever, I pray in the name of Jesus Christ. Amen.

FAITH UNDER THE ATOM BOMB

by

Dr. John A. Widtsoe

Of the Council of the Twelve

Address given as the "Church of the Air" Sermon over Radio Station KSL and Columbia Broadcasting System, Sunday, April 7, 1946.

●

A NEW AGE began when the atomic bomb was dropped upon the deserts of New Mexico. Thenceforth, man could set free the forces which, under the creative power of God, became our material world. For the first time the solid earth could be made "to fail beneath our feet." An apparently impossible dream had come true.

This occurred in the midst of the madness of murder we call World War II. The hearts of men were already bleeding from the wounds of long years of warfare. Now, the new power seemed as an added unspeakable horror that promised a new type of destruction so awful that the hearts of men failed them. The rising ashes of Hiroshima and Nagasaki appeared as burnt offerings to the incarnation of the world's evil.

The rising ashes of Hiroshima and Nagasaki appeared as burnt offerings to the incarnation of the world's evil.

Before the possible consequences of this power, we stand bewildered. We imagine our cities, homes, and loved ones, laid low by an irresistible, merciless force. A helpless, hopeless gloom clouds the future. A fear never known before stalks the footsteps of thinking people. True, there is no danger of the whole world exploding into nothingness. So far only uranium 235 can be dissolved into imponderable forces, but the energy that may be released from the limited quantities available, is sufficient, if so directed, to destroy all mankind. In future wars, it is reasoned, since the secret of the atomic bomb will soon be common knowledge, the importance of armies and armaments will fade away. In all disputes, he will be victorious who reaches the enemy first. In view of the history of mankind, filled with contention and bloodshed, can such power be safely entrusted to the world of men? That is the lingering question that disturbs us today.

Such a question and such fears root in a distrust of man. We are really afraid of ourselves. We have lost faith in humanity and look with suspicion upon every human act. We forget that man was made in the image of God—not merely in bodily form, but in his very nature. The sparks of divinity lie within every human soul, waiting to be kindled into flame. Remember the words of the Lord God, " . . . Behold, the man is become as one of us, to know good and evil." (Gen. 3: 22) And, in the depths of all of us, we prefer to live under the will and loving kindness of God. Could we recover faith in ourselves, the terror of the atomic bomb would vanish.

We have also been inclined to forget God or to give Him lip service. Too many of us accept Him as a mysterious force or figure, distant from us, who demands appeasement one day a week, in competition with our golf and baseball. We do not believe Him to be concerned with our daily needs or the constant issues of our lives. If that be faith, it is spindly, bloodless, useless.

There is nothing more certain than that God in heaven watches over His children on earth; and is concerned with our every act.

Yet there is nothing more certain than that God in heaven watches over His children on earth; and is concerned with our every act. He permits events

to happen, but there are limits beyond which mankind in all its folly may not go. God remains the Governor of the universe. His work on earth is not yet finished, and He will not allow His children, here, to perish, despite any discovery or invention of man. Full faith in God banishes all fear.

Our problem then, mine and yours, is how, under the atomic bomb, to re-establish faith in God and man; and how to re-educate, regenerate, if you prefer, the will of man, so that the fierce power of the shattered atomic nucleus may be used only in the constructive service of mankind.

Re-education or regeneration for faith, may not be easy. To turn a race of men from evil to good, from error to truth, from hate to love, means a battle with many an opposing force. The battle will often be against false but well-established, moss-covered traditions, hiding or obscuring eternal truth; and as often against unsound appetites of body or mind, catering to momentary pleasures, or temporary satisfactions, but leading away from spiritual realities.

The work of world regeneration for faith must begin in the home. Every man lives out in spirit and in deed the teachings of his childhood. In the home, faith is born and made alive, or unbelief is sown. As the homes of a nation are, so the generations of men therein will be. For good or for evil, there is no efficient substitute for the home. Life and the safety of life in the age of atomic energy will depend upon the full acceptance by the home of its responsibilities and obligations. That homes may do so is the clamouring demand of a world starving for peace and the enjoyment of the earth's bounties.

Sadly, it must be admitted that in these restless times, the home has fallen upon evil days. Its purpose is too often forgotten. Parents look more and more to other instrumentalities to perform their natural duties. The family circle has shrunk, by limitation of children and the multiplicity of assumed activities, until it seems incapable of its natural functions. Especially under the threat of the atomic bomb, the careless assumption of home obligations becomes perilous.

Here we must face about. In the home must be taught the most important things of life: faith in God, faith in self, and our proper conduct toward others. There must be a daily outreaching to God. That will engender a trust in Him and a desire to love Him. By daily family prayer, every member upon his knees, there will be established the habit of communing with the powers of the unseen world, to which atomic energy and all other powers are subservient. To be in touch with the Author of all things will do more than all the governments of earth to change the hearts of men from evil to good, and to protect weak humanity. He who thinks of God, and appeals to Him daily, has no room for thoughts

Full faith in God banishes all fear.

The school, likewise, a close ally of the home, must turn its face toward the greater light. It must courageously train our children for the larger life. During the long years of childhood and youth, our children have been taught every kind of knowledge, from atoms to star clusters, from amoebas to monkeys. But their proper conduct among their fellows and before God is mentioned, if at all, casually in occasional assemblies. Geography and arithmetic have been raised to the warmth and dignity of required disciples of the mind, but ethics, not to speak of religion, which determine human behaviour, and which always act as restraints upon evil, stand, unwelcomed, shivering before the closed schoolroom door. Such a dangerous taboo was not intended when it was agreed that, in our land sectarian religion should not be taught in public schools. By the present method, our schools are sending

We have the right to believe that man, who learned to release atomic energy, and who made the atomic bomb, will use it for our benefit.

out generations of men of little faith, who are unmindful of their eternal obligations.

The home and the school together could soon eliminate fear from the hearts of men, and in the face of any new power man could discover, establish the day of peace on earth.

The church also carries blame. It could have given us more courage to meet times like these by teaching the true dignity of the human being as a very son of God, with a divine destiny. Pride of ancestry has saved many a soul from wandering away into forbidden paths.

Divinity lies within every one of us.

What is our true relationship to God? We are told, somewhat glibly, that we are the children of God, of His image, and of His nature. Divinity lies within every one of us. Then, says modern man, looking into his own soul for eternal answers, we must be more than figures moulded from clay; we must be of God's very substance. Our history must go back into times not understandable to the human mind, into the region of pre-existence. Our bodies may be of the dust, but the essence of us is of God. That conception explains man's divine nature. That changes the whole outlook upon life. As very sons and daughters of God, we feel new nearness to God, a new responsibility for our actions.

We may also have failed to give to striving man, wrestling with the deep questions of the soul, a clear comprehension of his destiny. We shall live after death. What then? In that other world we shall possess in a greater degree all the powers we have enjoyed on earth. They will be used actively in an endless, progressive existence. If used properly on earth and in the eternities of the hereafter, we shall by small steps, grace for grace, approach more and more the likeness of God, our very Father. To rise towards such heights, from the dim begining, has promoted that progress; every unrighteous act has retarded it. The knowledge of our divine destiny, and the conditions of it, would tend to regulate our course on earth. We are to be leaders against all evil, the final conquerors of earth. We dare not hinder our progressive, ascending destiny. Therefore, sober answers are found to the questions of life. Will this act help me in my eternal progressive existence? Then I will perform it. Does it hinder me? Then I will have none of it. I cannot use atomic energy to destroy or murder men, for that would set me back in my eternal advancement towards the likeness of God.

Perhaps it is all said in one sentence. The acceptance of the word of God as laid down in the Christian gospel will turn fear into joy, will make the atomic bomb our humble servant.

To that end, home, school and church must co-operate.

But, it is protested, it cannot be done; it is an idle dream. That is the answer of those who will not accept and prove the truth. The earnest desire for good in every human heart may be covered with uncertainty and the indifference that follows uncertainty; but it is there. No matter how far we have strayed, in every one of us is a feeling of revulsion against evil. The very children of God cannot feel otherwise. If but a few will live the law, they will leaven the lump.

It is our task to teach faith in God, ourselves, and our fellow men, in home and school and church.

We have the right to believe that man, who learned to release atomic energy, and who made the atomic bomb, will use it for our benefit. It is our task to teach faith in God, ourselves, and our fellow men, in home and school and church. Then we shall remake the world for peace. Remember the subtle power of words. Ignore war in our speech. Raise our voices everywhere in faith for peace. Then the hearts that now fear the future will be at ease. In time the atomic bomb will become our servant to beautify the life of man on earth.

May it be so, I pray in the name of Jesus, the Christ. Amen.

FOOD FOR THOUGHT: ATOMIC ENERGY

Dr. L. P. Jacks contributes the following to the "Hibbert Journal," of which he is the editor:—

"WHETHER the Tree of Knowledge has at last borne the fruit of which mankind was warned long ago by a Voice, which said, 'In the day thou eatest thereof thou shalt surely die.'

★ ★ ★

"Whether the end of the present world in universal conflagration, predicted by Stoic philosophers and hourly expected by early Christians, has now become a contingency to be reckoned with.

★ ★ ★

"Whether a safe building site for the New Jerusalem, or a firm basis for Social Security, can be easily found on the edge of a volcano.

★ ★ ★

"Whether the use of atomic energy in peace for endowing mankind with unlimited wealth and leisure would destroy mankind no less effectively than its use for bombing in war, and whether the moral destruction of the race is preferable to the physical, and less to be feared.

★ ★ ★

"Whether, with the possibility dawning that a single bad or mutinous man might blow up the planet by pressing a button, means can be devised for keeping the button permanently out of the reach of bad men and mutineers.

★ ★ ★

"Whether it be true that, so long as there are in existence powerful armed forces trained to fight and in trim for making war with atomic bombs or otherwise, make war sooner or later they certainly will, all safeguards to the contrary notwithstanding.

★ ★ ★

"Whether the past record of sovereign states in their dealings one with another, and with their own subjects, justifies the belief that their governments, or any combination of them, would be safe guardians of atomic energy either in war or in peace.

★ ★ ★

"Whether the doctrine that there is no limit to the slaughter, misery, and impoverishment that may be lawfully inflicted on a minority, provided the happiness of the majority is thereby promoted, is of God or of the devil.

★ ★ ★

"Whether the argument that the annihilation of 100,000 Japanese by atomic bombing is a righteous deed because, by shortening the war, it has saved the lives of 200,000 Americans and British, will hold good on the Day of Judgment.

★ ★ ★

"Whether every decent American and Briton in the saved 200,000 would rather that his life had been saved in some other manner.

★ ★ ★

"Whether the belief that mankind can be delivered by improvements of the social machinery from the miseries of its servitude to other kinds of machinery is to be judged, in the light of the new discoveries, an absurd and disastrous superstition.

★ ★ ★

"Whether the agelong martyrdom of Man, now threatened with appalling intensification, is primarily due to his agelong neglect of the counsel of Socrates, who went about Athens imploring the young men to despise material riches and concentrate on getting good souls.

★ ★ ★

"Whether the threatened intensification of the martyrdom of Man can be averted otherwise than by following the said counsel."

WHAT IS THERE IN A NAME?

by

Joseph L. Wirthlin

Of the Presiding Bishopric

Address delivered at the Sunday afternoon session of the 116th annual general conference, April 7, 1946, in the Tabernacle.

●

WE frequently hear the question asked: "What is there in a name?" And thinking of names, we always think first of family names. We think of the great names in the fields of education, industry, statesmanship, but what about the names in the great realm of religion? In retrospect there are many that come before us—the names of Confucius, of Buddha, of Mohammed, and of Jesus Christ. As we think of the first three, their names identify them as men who endeavoured to teach their followers certain philosophies, philosophies of men, with some elements of truth in them. But what about Jesus Christ and His teachings, and furthermore, what do we find in His name? In the use of His name, there is also an immediate mental connection with the Godhead. His followers proclaimed that He was the Son of God, for we read:

> In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1: 1-5, 14)

To the early followers of Jesus Christ, He was with God in the beginning. He was God, and to Him was given the great commission of creating the earth and all the things that are now upon it. And furthermore, because His plan of salvation was accepted in the pre-existent councils in heaven, He revealed Himself to mankind in the flesh, the Only Begotten of the Father. In analyzing this declaration and comparing it with the theories and teachings of Confucius, Buddha, and Mohammed, we find a great difference in the claims of these great religious teachers.

The above declaration of John must of necessity be supported with tangible evidence that Jesus Christ was the Son of God, a member of the Godhead who revealed Himself to mankind in the flesh for the purpose of redeeming mankind from the sin of Adam. The great evidenec to sustain the above claims is found in a promise made by the Saviour wherein He declared:

> But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (John 15: 26)

The great difference between Jesus Christ, the Son of God, and the other great religious teachers of the world was that after He left the earth, the third member of the Godhead, even the Holy Ghost, would testify to the races of men on earth of the divine mission of the Lord, Jesus Christ.

Nearly two thousand years have elapsed since Christ was upon the earth, but untold thousands have enjoyed the revelation of the Holy Ghost that His mission was divine. A modern-day prophet, Brigham Young, states most emphatically that any honest searcher of truth can know that Jesus was the Christ in the same way that Peter knew it. As you recall, the Saviour was travelling in the country with His disciples and turning upon them asked this question: " . . . Whom do men say that I the Son of man am?" As I visualize that scene, His followers were dumbfounded and rather hesitantly answered: "Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." The second time the Saviour asked the question: "But whom say ye that I am?" Peter, the humble fisher-

man, without any reservation declared: "Thou art the Christ, the Son of the living God," and the reply immediately came from the Saviour: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16: 13-17) How was it possible for Peter to answer this question without any hesitation or reservation? It was possible because the Holy Ghost revealed this great truth to him, and in this event we see that the Holy Ghost does reveal the fact that Jesus Christ is the Only Begotten of the Father in the flesh, the Son of God, the Redeemer of the world.

Again we ask the question: "What is there in a name?" In the name of Jesus Christ there is salvation and exaltation to the children of our Heavenly Father, for we read in the Acts of the Apostles:

> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4: 12)

In His ministry Christ taught the people to accept His name, to take His name upon them. In the matter of prayer He said:

> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (John 14: 13)

With reference to belief and faith He said:

> But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (John 1: 12)

He taught the principle of repentance forcibly, declaring in Luke:

> And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24: 47)

John the Baptist, forerunner of Christ, taught the gospel of repentance and baptism by immersion for the remission of sins, and in the course of events, the Savour appeared applying for baptism. Ecclesiastical history declares that when He came up out of the water, the heavens were opened and the Holy Ghost appeared in the form of a dove, and the assembled multitude heard the voice of the Father saying: " . . . This is my beloved Son, in whom I am well pleased." (Matt. 3: 17) again proclaiming the great truth that Jesus Christ was the Son of God, the Redeemer of the world.

> . . . Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost. (Matt. 2: 19)

Admission into the kingdom by baptism, as the Saviour so declared to Nicodemus, was in the name of the Godhead including the name of the Saviour. Other promises He made in His name:

> He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16: 16-18)

In contemplation of the great ministry of our Lord, His name stands out pre-eminently as the only name under heaven whereby the children of men can enjoy the blessings of salvation and exaltation. In fact, His name is the password into the kingdom of our Heavenly Father.

Paul in preaching to the Ephesians declared that Jesus gave some apostles, some prophets, some evangelists, some pastors, and some teachers, and may I also point out to you that in the New Testament, there is an abundance of scriptures to prove without question wherein high priests, seventies, elders, priests, teachers, deacons, and bishops were selected, these offices being made on integral part of the great Church organization. After the selection of Church officers and its organization, did the Church carry a name, and if it did, what was its name two thousand years ago. Did it carry the name of Peter; was it the church of John or Matthew? It was not; it carried the name of its great organizer, the Lord, Jesus Christ. Read, if you will:

> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all

things he might have the pre-eminence. (Colossians 1: 18)

It logically follows that if the Saviour was to have pre-eminence in all things, the most pre-eminent of all these would be this great organization called the Church which should carry His name. We read:

> For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (Ephesians 5: 23-24)

We see in this comparison that the Church was to take the name of Jesus Christ, its head, and become subject, just as the wife takes the name of her husband and becomes subject to him. So the Church in the days of Jesus Christ carried His name.

At the trial of the Saviour, when He stood before Pontius Pilate, the Roman ruler declared that he could find no guile in the man, but to appease the Jews, his subjects, he ordered the crucifixion. He did something more to please his subjects, for John declared:

> And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. (John 19: 19)

Little did Pontius Pilate realize when that name was nailed to the cross at his command, whereon the Son of God hung, that name would become the best known among the children of men, the only name under the heavens whereby we might enjoy a place in His kingdom.

While the Saviour's body lay in the tomb, we are told by Peter that His Spirit visited the spirits who, in the time of Noah, were a disobedient people upon the earth and were swept away by the flood, teaching them the importance of His name and that by obedience to the gospel that He had proclaimed upon the earth, they too should enjoy salvation.

According to the records found in III Nephi in the Book of Mormon, Jesus Christ as a resurrected being appeared to the inhabitants on the American continent, teaching them to take upon them His name, and furthermore that the application of the ordinances of the gospel was to be done in His name. Shortly after the departure of the resurrected Saviour from the earth, Paul declared to the Galatian Saints:

> I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1: 6-8)

This statement is an evidence that other principles and doctrines were being taught and that the great apostasy from the Church of Christ was already in process, and furthermore that as a result of the apostasy, the name of Jesus Christ had lost its significance among men Men were taught to pray in the names of men and women who out of the changed doctrines of the Saviour became so-called saints, standing between the people on this earth and God rather than Jesus Christ. During this period we hear no more about apostles, prophets, pastors, teachers, high priests, seventies, elders, bishops, priests, teachers, and deacons, but new officers with new titles took their place. The efficacy of faith was lost in that men were taught to believe that they might be saved by faith and grace rather than by faith and works. The principle of repentance became one wherein the forgiveness of sins could be purchased. The ordinance of baptism was changed, and the organization lost its identity as its first title "Jesus Christ" had another substitute. As the dark clouds of apostasy settled over the earth, there were some great men who declared that there would be a change, a reformation. Among these were Martin Luther, John Calvin, Roger Williams, who declared that the Church of God was no longer upon the earth. Sincere in their declarations and in their efforts, they were unable to restore the Church organization with its name, ordinances, and principles as the Lord, Jesus Christ first gave them to the world.

Out of the turmoil and the adverse opinion in the world, a young man,

sincerely wishing to know which of all the churches was the Church of Christ, fell upon his knees among the giants of the forest, calling upon God for divine direction to the end that the true Church might be revealed to him. In answer to the prayer of the fourteen-year-old boy, God, the Eternal Father, and Jesus Christ, His Son, appeared, the Father saying to Joseph Smith: "This is my Beloved Son, hear him!" reaffirming to the world that Jesus Christ was the Son of God, a resurrected being, that the Father and the Son were two distinct personages with bodies, parts, and passions. Joseph Smith received instructions from the Father and the Son and thereafter was visited by heavenly beings who indicated that their visits were in the name of the Saviour, again establishing upon the earth that all things were to be done in His name as the apostles of old taught the people.

The eighteenth section of the Doctrine and Covenants parallels the verses found in the book of Acts, wherein the significance and the power of the name of the Lord Jesus Christ was restored to the earth. It reads:

> Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. (D and C. 18: 23, 24)

It is a grand and glorious truth to contemplate that in this day, your day and my day, Jesus Christ has again spoken to the world, restoring the gospel and all its saving ordinances to the end that the children of our Heavenly Father might enjoy salvation and exaltation in His kingodm.

Here are familiar words spoken two thousand years ago and again reiterated in the words of the Saviour to the Prophet with reference to prayer, indicating again that His name was to become the watchword of salvation:

> And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church. (Ibid. 24: 5)
>
> And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. (Ibid. 50: 29)

John the Baptist appeared to Joseph Smith and Oliver Cowdery, bestowing upon them the Aaronic Priesthood, with these words:

> Upon you my fellow servants, in the name of Messiah I confer the priesthood of Aaron. (D. and C. 13: 1)

May I ask the question, was there ever a time in the history of the great reformers or any other religious leaders when they claimed that divine messengers came from the heavens above in the name of Jesus Christ or in the name of the Messiah, bestowing upon them any or part of the priesthood? The answer is no. The restoration of the ordinance of baptism brought with it the mandate that men and women were to be baptized in the name of the Father, of the Son, and of the Holy Ghost. The confirmation of members of the Church and the promise of the gift of the Holy Ghost were to be done in the name of Jesus Christ. Administrations to the sick were to be performed in His name. The revealed blessings on the sacrament were to begin with these words: "O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ," (D. and C. 20: 77, 79) and so on.

Follow through the restoration of the gospel, if you will. The significance of the name of Jesus Christ is most impressive, restoring to it the same place that it held when He taught men upon the earth two thousand years ago. With the restoration of the ordinances and principles of the gospel, the Lord again, as Paul once declared, gave some apostles, prophets, evangelists, teachers, pastors, high priests, seventies, elders, bishops, priests, teachers, and deacons, and with the restoration of these offices in the priesthood of the Church, the Church was again organized just as perfectly as it was in the days of Peter and John. Something more than the restoration of the gospel, ordinances, principles, and organization was neces-

—continued on page 280

PRIESTHOOD

We thank Thee God that unto men
The Priesthood Thou hast given,
That they may act for Thee on earth
Inspired direct from heaven—
If they'll obey Thy Holy will,
Keep minds and bodies clean,
Thro' them the Holy Ghost will act
And teach them things unseen.

We thank Thee God for men like these,
Who by their faith and prayers
Have gathered saints together,
Sharing all their griefs and cares;
Who by their good example
Can lead saints along the way,
Which leads to spiritual feasting
On each Holy Sabbath Day.

We thank Thee God that men can live
So near to Thee each day—
They radiate Thy Spirit
Like the sunshine's golden ray—
And those with whom they labour
Feel Thy presence very near,
As they listen to their counsel
And their words of hope and cheer.

We thank Thee God most humbly
For those who magnify their call,
And pray Thy ministering angels
Will assist them 'ere they fall;
Continue Lord to guide them
With Thy Loving, gentle Hand,
That some day they'll be worthy
To join Thy Heavenly Band.

—Glady's Quayle.

Edito

SEPTEMBER

"FOR THIS IS LIFE ETERNAL TO KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM THOU HAS SENT."—John 17: 3.

JULY 24, 1946, large battleships lifted literally into the sky by a force—the might of that force far beyond the vast dreams of men.

The keepers of the public's Salvation could well spend more effort on the frontier of "brotherly love" today and spend their efforts to instil into their flocks the second great Commandment given by the Author of heaven and earth, "Thou shalt love thy neighbour as thyself." For Malachi, looking down through the mists of time, has prophesied: "For, behold the day cometh that shall burn as an oven and all the proud and yea, all that do wickedly, shall be as stubble and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." In this age—the days of knowledge —no keeper of the public's Salvation can frighten nor coerce people into loving each other.

"In every human heart there lies the power to save himself or destroy." This self same power rests with the nations likewise." Though Malachi prophesied centuries ago what would happen, many have said it was not possible to burn up the earth. Can anyone say the same today? With a power in our hands mighty enough to wipe off the earth all that lies thereon?

The civilized world largely set aside social and economic differences in war time. No sane man believes that they will be entirely forgotten during time of peace.

The war urge for unity has passed, but there is a rare opportunity to develop a programme of mutual understanding among all people and creeds. If the keepers of the public's salvation and guidance miss the opportunity now to revive interest in the teachings of our Saviour, the day of destruction will hasten upon us and the human race shall destroy itself.

September 21, 1823, the Prophet Joseph Smith was visited four times by a Heavenly Messenger who repeated to him the warning quoted by Malachi, and the Church of Jesus Christ of Latter-day Saints calls upon all men to study the doctrines and principles of Salvation and the redemption of the world taught by the modern Prophet.

The warning today does not come from religious leaders alone. Turn your attention to a military leader who has stood upon the earth devastated by mammoth power and note what General MacArthur says:—

"Military alliance, balances of power, leagues of Nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter

destructiveness of war now blots out this alternative. We had our last chance. If we do not devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudencence and improvement of human character that will synchronize with our almost matchless advance in Science, Art, Literature and all material and cultural developments of the past two thousand years. It must be of the Spirit if we are to save the flesh."

Works of the Spirit can come only from each individual learning to practice the Second Commandment of God. To arise to the clarion call of Prophets and leaders is the challenge for today. I call your attention to the promises of God to man—"I the Lord am bound when ye do what I say. But when ye do not what I say there is no promise."

To start at home to love our neighbours and companions is not an unthought of task, and to spread such love to a whole nation of people is possible.

Religious leaders now, more than at any age of the world, should recognize that the greatest strength is in the Truth, and the Truth, though crushed to the earth, will rise again.

—S. J. B.

Change In "Star" Staff

WITH this issue the Associate Editorship of the "Star" changes hands. Elder James P. Hill is succeeded by Elder Horace E. Heyes. Elder Hill has served since November, 1944, giving freely of his time and talents. During this period new features have been introduced and under most difficult conditions he has tried hard to find and publish material that would be enjoyable and beneficial and also maintain the high standards of the "Star." He has been most devoted to his job and we know you will agree in saying that Elder Hill has done his work ably and satisfactorily. We thank him heartily and wish him well and God-speed in carrying out his other varied and distinguished Church duties.—H. E. H.

BRITISH MISSION
DISTRICT ACTIVITIES

Permission from the British Secretary of State for Missionaries from America to again come and work in this country was granted a few weeks ago. As a result more of our American Brothers and Sisters will be here to help with the work of the Lord just as soon as it is possible to get transportation. To date 10 Americans and 1 Canadian are here.

ARRIVALS AND APPOINTMENTS

Elder Melvin Owens, 24-year-old son of Bishop Edwin Owens, of the 25th Ward in the Pioneer Stake, Salt Lake City, arrived at Mission Headquarters Monday, July 5th. He was the only elder travelling on the "Queen Mary," but he said other elders assigned to the British Mission would leave New York just as soon as visas were obtained.

Elder Owens is grandson of John Edward Owens, of the Liverpool District, and is nephew of Lillian Owens. missionary recently released. He served three years in the Armed Services of the United States, and was first assigned to labour as a missionary in the Leeds District by President Boyer, but was appointed president of the Hull District 18th August, 1946.

Bishop Owens, father of the new missionary, is a native of Middlesborough, having emigrated to Utah 26 years ago.

Two new men arrived on the "Queen Mary" Friday, August 2nd, 1946. Elder Archibald George Henry Webb comes from Salt Lake City, where he was a High Priest in East Ensign Ward under the Bishopric of Elder Ralph Hardy, a name that will doubtless be familiar to many British Saints. He has already served a six months mission in New England and holds an active record of Church work over a long period. He has been appointed President of the Bristol District and is now acting in that capacity.

Elder Floyd O. Christensen is from Boise, Idaho and spent some three months in the Eastern States Mission awaiting permission to come to England. He is an Elder of Boise 4th Ward and held position of Stake Clerk when called on his Mission. He has been appointed Secretary of the British Mission.

Elder Horace E. Heyes is the first British Missionary to be called for some time. Well known to many members of the British Mission, he came from Wigan originally, but moved to Salford, Manchester, recently. He has a long experience of Church work and activity in a number of offices to his credit. He was President of the Rochdale Branch when called into the Field August 8th, 1946. He has been appointed Associate Editor of the "Star" and Circulation Manager, with management of the Bookstore.

Elder William C. Stone who has already laboured in the Bristol District and as Circulation Manager of the 'Star" and Manager of the Bookstore, has been appointed President of the Manchester District.

RELEASES

Sister Eda V. Longbone, who has served a faithful and most efficient mission for two and a half years, has received her release from duty. She has been attached to the Mission Office for all of the time, except for the first three months, when she laboured in the Birmingham District. She will be remembered for her particular and scrupulous handling of the Mission Books, in addition to which she assisted Sister Brown in the Relief Society

work in a secretarial capacity. Sister Longbone intends to make her home in London, although she was originally a most active member of the Brighton Branch. Many readers will remember her excellent contributions and prize-winning stories in the "Star."

Sister Lillian Owens was honourably released by President Boyer after serving faithfully for 18 months in the British Mission.

Her labours have been confined to the London District, where she also served for many months in charge of Church Books at Ravenslea.

Her genial personality made many friends and she will be missed by all of them, especially at Mission Headquarters. Her success as a missionary is perhaps best reflected by her own remarks when she said, "I really hate to leave

"Lillian" is anxiously waiting to obtain her visa to emigrate to America, with Salt Lake City as her destination.

LEEDS. — Bradford Branch M.I.A. sponsored an outing to the Welfare Plot, purchased by the branch, on 2nd July. 26 members enjoyed an evening of healthy and useful occupation by participating in the digging and preparing of the land.

At a "Hobbies Night" on July 23rd, 36 members and friends enjoyed a demonstration of cake icing and decorating by Sister Hilda Firth. Games and dancing, directed by Elder George Pitts and John Bradbury, rounded off a pleasant evening.

100 members and friends were entertained by the following artistes: Elder George Pitts, Impressionist, "Sounds of Sounds," B.B.C., and Miss Muriel Wheatley, Soloist, B.B.C., and Mary Benn, Elocutionist, and a Conjurer, "Cingalin," the dexterous deceiver, at a party in the Bradford Chapel, July 27th.

President and Sister Boyer were the guest speakers at Bradford Branch Conference, Sunday, July 28th. 170 Saints and friends enjoyed a well arranged programme.

LONDON DISTRICT.—At a baptismal service held at "Ravenslea," London Branch, on June 30th, John David Clayton Gadd of the Luton Branch, and Sylvia Wynn, of the London Branch, were baptised by Elder William H. Gadd; Sylvia Wynn was confirmed by Elder William C. Stone, and John D. C. Gadd by President G. F. Poole.

MANCHESTER DISTRICT. — Oldham Branch M.I.A. sponsored a trip to Morecambe and Blackpool on July 6th. 27 people had a very enjoyable day's outing.

NORWICH DISTRICT. — The Norwich Branch Sunday School held their annual summer outing July 18th, on the sands at Lowestoft, under the supervision of Elder T. Wilson. Each child was presented with a toy by Elder Bert Martins. 34 members and children attended.

NOTTINGHAM DISTRICT. — Eastwood Branch Sunday School held their treat Saturday, July 13th. Tea was provided for all scholars; afterwards an enjoyable time was spent in a nearby recreation field.

NEWCASTLE DISTRICT.—On July 7, 1946, at a baptismal service held in Sunderland, June Almond was baptised by Elder Stanley Short and confirmed by Elder William C. Stone.

BIRTHS AND BLESSINGS

FARMER. — On Sunday, 23rd June, 1946, the infant daughter of Brother Alfred F. and Mrs. Dorothy E. Farmer was blessed by Elder W. Alvin Thomas and given the names of Merrilyn Victoria. She was born June 7th, 1946.

METCALFE.—The infant son of Mr. Cyril and Irene Metcalfe was blessed by Elder George Pitts on July 21st, and given the name of Stuart.

HARTLEY. — On Sunday, July 21st, the eleventh child of Brother and Sister Hartley, of Wigan Branch, was born. She was blessed on Sunday, August 4th, by her father, and given the name of Ruth Goldsborough.

LEWIS.—A daughter was born to Sister Joan Lewis, wife of Elder Marvin J. Lewis, of Ramah, New Mexico, on July 22nd, 1946, at Preston, Lancashire.

D'ARCY. — A daughter was born to Sister Rita and Mr. F. J. D'Arcy, P.O.R.N., on April 2th, 1946. The child was blessed by her uncle, Elder Bernard Hall, on Sunday, July 28th, and given the names of Diane Florence.

CORBISHLEY.—On July 14th, 1946, the infant daughter of Sister and Mr. Clarence Corbishly was blessed by her uncle, Elder Lawrence Gregson, and given the names of Margaret Elaine.

MEAD.—The infant daughter of Sister and Mr. Mead was blessed by her uncle, Elder Lawrence Gregson, July 14th, 1946, and given the names of Jacqueline Margaret.

WARD.—The infant daughter of Elder Frank and Sister Isabelle Hatton-Ward was blessed by her father on July 14th, 1946. and given the name of Sheila.

DEATHS

WOODHEAD.—The death of Sister Kathleen Margaret Woodhead, a faithful member of the Rochdale Branch, occurred on July 16th, 1946. She was 55 years of age. The funeral was held July 19th at the Rochdale Crematorium. The mass of wreaths and crosses and sheafs of flowers showed the love that friends and neighbours had for this good sister. Sister Woodhead held many positions in the Branch, but the one most dear to her heart was her Relief Society work, over which she presided for many years. At a memorial service held the following Sunday, the highest tributes were paid by all the speakers. The Relief Society sisters sang her favourite hymn "Sometime We'll Understand." Her loss is felt greatly in the Branch.

ESPLEY.—On July 26th, 1946, after a short illness, Sister Sarah Espley, of the Burnley Branch, passed peacefully away. The funeral service was held in the Burnley Branch Chapel July 29th, under the direction of President John R. Moore. President Moore and Brother Edwin R. Astin spoke on the life hereafter and paid tributes to the splendid work of Sister Espley. The interment took place at Burnley Cemetery. Brother Willie Duckworth dedicated the grave. At a memorial service held on Sunday, August 4th, Elders Robert Wilkinson, Senr., and John E. Owens were the speakers, musical numbers being rendered by the branch choir.

OWENS. — Sister Margaret Owens, for many years a faithful member of the Middlesborough and Burnley Branches, passed away suddenly on July 7th, 1946. The funeral service was conducted by Elder Sydney Featherstone, and he and President Stanley Short were the speakers. President Short dedicated the grave. A memorial service was held Sunday, July 14th, and Elders John E. Owens and Bert Wilson paid tribute to her memory and her service in the Church. Sister Owens was 74 years old.

McCORMICK. — Mrs. Elizabeth McCormick, aged 85 years, a great friend to the members of the Church and mother of Elder William C. McCormick, was killed in a road accident in London on July 3rd, 1946. Elder William C. McCormick dedicated the grave.

HONOURING AGE

TURNER. — Elder John William Turner was guest of honour at a party given July 7th, by the Bradford Branch Beehive Girls. Referring to his own conversion and many remarkable healings that he had witnessed, Elder Turner bore a strong testimony to the divinity of the Restored Gospel. He was presented with a necktie and a birthday cake, prepared by Sister Clara Evans. At 83 years of age, Brother Turner is an active worker in the Welfare programme, joining with the Priesthood in their weekly digging.

ACKROYDS.—On Sunday, July 28th, 100 members and friends attended a birthday party in honour of Bradford's oldest member, Sister Ackroyds. She was unable to be present, so her daughter was presented with a cake provided by Sisters Clara Evans and Hilda Firth. Sister Ackroyds is 90 years old.

DISTRICT PRESIDENTS met with President Selvoy J. Boyer on Sunday, July 14th, 1946, at the Mission Office. A great deal of valuable discussion was had by all present. Many important instructions were given by the Mission President and an undoubted fillip was given to the work by the progressive urge of our new leader. Prominent among the decisions reached was that of holding Mission Wide Conferences semi-annually. This was unanimously felt to be a popular and stimulating step forward, affording the Saints extra opportunity to meet each other from all over the Mission. Presidents G. F. Poole and George H. Bailey were immediately appointed to decide date and place of next gathering, and approval was given to **October 5th and 6th in Birmingham.** Semi-annual Conferences for Districts was also agreed upon and the schedule following was arranged:—

September

1.—Meeting in Dublin, Ireland.
8.—Meeting in Belfast, Ireland.
15.—Norwich District Conference.
22.—Scottish District Conference.

October

5 & 6.—Mission-Wide Conference in Birmingham District (this will also serve in place of the Birmingham District Conference).
13.—Manchester District Conference.
20.—Nottingham District Conference.
27.—Newcastle District Conference.

November

3.—Liverpool District Conference.
10.—Leeds District Conference.
17.—Sheffield and Hull Combined District Conference.
24.—Bristol District Conference.

December

1.—Wales District Conference.
8.—London District Conference.

"Thou shalt love the Lord thy God with all thy heart, mind, might and strength and thy neighbour as thyself."

The above admonition of the Saviour was selected as the theme for the Autumn District Conferences.

The following programme has been arranged:—

Saturday afternoon at 4.0 p.m.

Priesthood and Relief Society members will assemble for special instructions from our Mission Leaders.

Sunday morning session will feature a pageant, "The Good Samaritan," and musical numbers presented by the children.

In the afternoon and evening meetings, Mission and District Authorities will be the principal speakers.

Carefully prepared musical items to illustrate the Theme will be rendered at all sessions.

President Selvoy J. Boyer and Sister Gladys S. Boyer will be in attendance throughout the Conference.

Further Discussion Resulted in the following:—

Suggestions and Instructions:

All districts urged to push programme of Scouting. Brother Stokes to be released of all branch activities so he may devote his time to this programme.

Those who have been called to any office in the Church should be set apart without delay. Any former instructions hereby rescinded. All to be set apart from now on.

In fast and testimony meetings on the first Sunday of each month the following established Church procedure is to be as follows:

(a) Sacrament to be served in the Sunday School session, but song practice will be eliminated on that Sunday.

(b) Close the Sunday School session with a song and a prayer.

(c) Allow a few minutes—not to exceed 15—as a break between the Sunday School and the Fast and Testimony meeting.

(d) Open the Fast and Testimony meeting with a song and the invocation. Then have the sacramental song and the administration of the sacrament.

(e) After the sacrament has been passed, take care of items of business, such as blessing of babies, consecration of oil, etc.

On the first Sunday of each month the Sunday evening service is to be conducted, but no sacrament will be administered. Each auxiliary is given the opportunity twice each year to present a special programme on this evening in accordance with the schedule list below:

Relief Society: April and September

Relief Society:	May and November.	M.I.A.:	June and December.
Genealogy:	January and July.	Sunday School:	April and September.
Priesthood:	March and October.	Primary:	February and August.

Branch clerks and Branch Presidents are not to be sent on circuit to preach. Their job is in the branch. If absolutely necessary, the Counsellors to the branch president may be sent.

Assignments such as branch clerk, etc., are to be given to members of the priesthood and not to sisters. All normal priesthood assignments should be delegated to members of the priesthood.

Babies are only to be blessed in the Fast and Testimony meeting. There may be rare exceptions as conditions warrant.

The Genealogical class in Sunday School is not a part of the branch genealogical society and not under its supervision. It is only a 1 year class in the fundamental principles of research, and not a repeat class. Designed to fill a need in giving our young people, by the time they reach 21 years of age, a basic knowledge of the principles of research.

Question:

What shall be our policy regarding the re-opening of branches in the various districts?

Answer:

We desire to re-open all branches just as soon as possible. As the missionaries arrive to assist, all branches will be re-opened. Where branches have been

amalgamated the combined attendance of members is about the same, but attendance of friends and investigators has fallen down to nothing. We need to spread out and get facilities where friends and investigators may take advantage of them.

Under all circumstances when you have decided the monthly needs of your members to be supplied through the welfare programme, be sure to deliver the quantity specified on the date agreed. If local resources do not enable you to keep the bargain, be sure to draw on mission supplies, but fill your obligations fully and promptly. Otherwise you will defeat the welfare programme.

Find work for those who need work and are able to do so, or provide work for them.

No welfare products are to be sold. The Saints must expressly understand that any amounts given are accepted only as voluntary contributions to the welfare programme and not in payment of any commodities furnished them.

Determine your welfare budget for 1947 in each district. Make allotments to each branch of the amount and type of welfare supplies to be produced by each.

(a) Grow gardens, etc.

(b) Preserve the commodities thus secured.

(c) Provide the necessary storage for such commodities.

Responsibility of each district to secure or purchase the necessary tools and gardening implements needed.

"THE FIELD IS WHITE ALREADY TO HARVEST"

—continued from page 260

sins are upon their own heads. (D. and C. 88: 80-82)

Every Missionary who goes out should see to it that he leaves his testimony, so that he will be free as the Lord has declared he should be in section four of the Doctrine and Covenants; and so that every man with whom he comes in contact should be warned and left without excuse, and thus the blood of every man may be upon his own head.

If you think the world is getting better, just observe and witness the vulgarity and the near-approach to indecency that we find published in some pictorial magazines, and so frequently on the screen. Think of the corruption and the debasing conditions due to the indulgence in liquor and tobacco and other narcotics and drugs. Think of the immorality which is so prevalent throughout the country. We are made aware of the evils which existed in our army camps by the reports in the papers, the magazines, and from the lips of our own boys who have returned. Now pressure is brought upon us to bring to pass the compulsion of our youth at the tender years when they are most impressionable, and force them into military camps where they will have no protection, or very little, from the vices which are so prevalent in army camps. I want to say to you, my brethren and sisters, for one, I am opposed to it!

Now let us go forth and preach this gospel with the understanding that we have the dual responsibility of bearing witness and leading the righteous, the honest, to a knoweldge of the truth, and then leaving all others without excuse, by the witness which we bear to them.

I ask it in the name of Jesus Christ. Amen.

WHAT IS THERE IN A NAME?

—continued from page 270

sary, and what was that? The name by which it might be identified in the world, which name had been taken from the earth when the great apostasy took place, and is it not singular then that all the great religionists failed to call the churches organized by them the Church of Jesus Christ, but through the providence of God, it was not to be. Hence, the name was reserved for the day when through the Lord's instrument, Joseph Smith, the Church was again restored to the earth. We read in a revelation known as the one hundred fifteenth section of the Doctrine and Covenants the words of the Saviour to the Prophet relative to this matter:

> Verily thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and shall be appointed hereafter; And also unto you, my servant Edward Partridge, and his counselors; And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world; For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (Ibid., 115: 1-5)

With the restoration of the name, the organization was now complete with the priesthood, all its officers, ordinances, and principles that existed in the ancient Church as Christ taught them. The restoration of the name is one of the greatest evidences of the divine calling of the Prophet Joseph, the Church in the latter-days being known as the Church of Jesus Christ of Latter-day Saints.

"5 MINUTE STORY"

The following Letter was received by Elder Norman Dunn, former Mission Secretary and President of Birmingham District and Handsworth and Rochdale Branches:—

129 Norcot Road,
Tilehurst, Reading.
14th April, 1946.

Dear Mr. Dunn,

You will probably be surprised to hear from me again. I have had rather a guilty feeling because I never answered the kind letter you wrote me last September in reply to mine asking if I should be in order in taking Sacrament at Ravenslea. Unfortunately, owing to your change of address and delay in post, your letter did not reach me until the day after the visit to Ravenslea, so I did not feel justified in partaking on that occasion. However, I have a very real plan, if I am still well and able, to pay a round of visits to my "adopted sons" in America in several years time: so when I spend some time in Utah I shall avail myself of the opportunity then afforded.

Had I met you in your Church when I paid either of my visits, I had intended to tell you the following true story; but perhaps it will come even better in this form, as I should undoubtedly have been handicapped in my telling by the presence of the hero of the story, Jay Brady. He is a very modest lad, and would probably have made every effort to side-track me. Remembering your "Five Minute Stories" in Sunday School, I wondered if you would like to use this for the help and encouragement of your little community, which must now be feeling the loss of many vital young lads who have returned to their homes in America.

The story, as I know it, begins back in September, 1943, when the Camp near our home was given over to American troops. The Minister of our Church here had worked very untiringly for the British troops who formerly occupied the camp, and in common with many other families from the Church we had regularly invited several soldiers to tea on Sundays. When the Americans arrived our Minister contacted their Chaplain (a truly splendid young Christian) and before many weeks we were once more expecting "Soldiers to tea," only this time I felt even more trepidation than usual over offering the very humble hospitality which was all I could afford. When my sixteen-year-old son finally said "Here they are," I felt dreadful! However, I opened the door to two very nice boys, one of whom, Jay, was even shyer than the other, and that was saying something. Thinking to set them at ease, I hurried tea along, and, of course, "No tea," and even "No coffee," and the reason quietly proffered that it was against his religious principles. (Anyway, it cleared that difficulty up for him for all time in my home, for he never was offered such a drink after that.) The topic then turned to where their far-off homes were situated, and I at once recognized Utah as the home of the Mormons, and discovered Jay was of that community. At the time it certainly was not at all a recommendation in my eyes. But I was, nevertheless, very favourably impressed by a twenty-year-old lad who had the courage to declare his principles so uncompromisingly to complete strangers in a foreign land. Throughout the whole time he was in England he was the only Latter-day Saint in all that camp, so he had his battles to fight single handed, except for the growing sympathy and understanding which he engendered in fellow-Christians.

But I'm a long time getting to my story, for, so far, I expect you can duplicate this in the lives of many of your Church members. The following is what impressed me as moral courage of a very high order:

The boys were Glider Troops, and, as such, were trained to fight and exist in small isolated groups. Their Chaplain was very much alive to the fact that once they were in action he would probably be unable to maintain regular contact with all groups. So he decided to organize "Company Fellowships," and one member of the "Airborne

Christian Council" in each company was appointed as "Sky Pilot," to organize Company Fellowships in his own company. Jay was on furlough in Scotland when this decision was reached, and he returned to find himself faced with this big responsibility. I believe he did feel a little dismayed, but he prayed about it (perhaps I should say I prayed about it, too) and he took on this great task. Now! it was left to each Sky Pilot to make this proposed weekly Company Fellowship known to his Company in the way he thought fit. Most of the boys were content with posting notices on the Company Notice Boards, and hoping for the best. Not so Jay. He sought permission to address the Company after one of the usual Saturday morning gatherings when the officer of the Company addressed the men on their forthcoming schedule of work and such-like Company matters. The officer concerned was not a Christian, but he had a respect f or Pfc. Brady, and agreed to his request to put the matter to the men at the conclusion of the normal Saturday morning proceedings. At the appointed time, young Jay walked out to the front and commenced his announcement with the words: "Let us Pray," and there and then led that whole company, of all denominations—but mainly pagans—in Prayer. Then he announced the the formation of the Company Fellowship, and asked the co-operation of all. Can you believe the strength of character that was required to quietly lead those men in prayer on such an occasion? It must have been quite a shock to a vast number of those men to find themselves all unwittingly in the presence of praying men.

I heard a very modest account of this from Jay when he came over to spend the week-end a few hours later, but it wasn't until I saw the Chaplain that I learned all the details, and learned what a profound impression had been made on the Chaplain by what he called "The best piece of work which had been done at the Camp."

That Company Fellowship lives on from that day in March, 1943, until the regiment went home to America in December, and must have been a source of help and consolation to many. All the time the boys were on the Continent those meetings were held whenever circumstances made them possible, and it has occasionally been my happy privilege to furnish the substance for the talk, when conditions have made it impossible for Jay to prepare very much himself. I have counted it a rare privilege to be able to help in a small way sometimes.

After hearing this story, you will readily understand why I was always ready to help Jay to visit his Church on the very few occasions when it was possible for him to do so. I wrote, at the time, and told Jay's mother of this incident, but in her sheltered little Rocky Mountain valley, where practically everyone is a real Christian, I don't think she realised at all what it cost her son to say those few words: "Let us Pray."

Now Jay is back home in Utah again, and is completing his interrupted education in Brigham Young University. My prayers go with him, that he may continue strong in faith and courage throughout his life on earth. Perhaps one day in the distant future, when I have paid that hoped-for visit to the States, I can send you another five minute talk about the man who has grown from the lad of 1943.

Unconnected with my story, but probably of interest to you, is the fact that Jay tells me he has seen and spoken to Mr. and Mrs. Anastasiou and their daughter in Provo, and he has also seen (but, I believe, not spoken to) Mr. Alvin Gittins at the University. When I realize that I saw Mr. Gittins, Miss Edith Russell and Miss Anastasiou in London only a few months ago, it makes the world seem a small place.

Please excuse the typewriting, and my unskilful use of the typewriter, but I am minding the Minister's two tiny sons while his wife attend evening service, and the chance to tell my story tonight was too good a chance to be missed.

With kind regards.

Yours sincerely,

(Mrs.) KITTY G. SUMPSTER.

BE NOT AFRAID

Address delivered Sunday, February 10, 1946, at 9 a.m. over Radio Station KSL

EDUCATION AND LIFE

No. 4.

by

Dr. Franklin L. West

Commissioner of Education of the Church of Jesus Christ of Latter-day Saints

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LOOKING into the worried faces of His apostles as they met together for the last time in the upper chamber, before He went into the garden of Gethsemane to be betrayed, Jesus said, "Let not your heart be troubled, neither let it be afraid." (John 14: 1) Jesus knew how important it is for man to be at peace with the world and with himself, and left us these words to give us faith and courage sufficient to meet life's problems poised and unafraid.

To be without fear is a condition to be desired by all of us. It has been estimated there is more suffering produced by fear and worry than all the suffering produced by physical pain and sin combined,, because, while no individual suffers all the time, and no one sins all the time, practically everyone is worrying about something all the time. Young people worry about their courtship and marriage, adults about their health, and almost everyone worries about his financial reserves. Children worry about being left alone in the dark, and one child is known to have committed suicide so great was his fear of failing in school. Worry produces headache, indigestion, irritability, and sleeplessness. It depletes one's energy, reduces efficiency, and prevents high achievement. If continued for long periods of time, nervous breakdowns result.

Recognizing that fear and worry are common to almost all of us, and aware of their crippling effect, it is my purpose to offer some suggestions on how to banish worry and to live fearlessly.

WAYS TO BANISH FEAR

The obvious way to banish fear is to remove the cause, if this is possible. Of course, in some cases this cannot always be done. When a loved one is in a danger zone as in time of battle, or a child is far from home, obviously little can be done to change either condition, and the practical solution against worrying is to engage in physical activity, to direct your mind away from the thoughts of harm or failure coming to them. A college student regularly attending classes and making thorough preparations by hard study, should have no fear of final examinations or of eventual graduation, because he is removing the cause for fear through his everyday application of himself to his work.

Fear of want is another almost universal fear. The gradual accumulation of a savings account, combined with hard work and frugal living, goes a long way towards removing this fear of destitution and want. Fear of death is another fear common to many of us. It can be abolished through living a good life and by being prepared to meet our Heavenly Father.

Fearlessness, in abundance, was one of Jesus' outstanding qualities. He knew He was doing God's work and was operating under the highest moral principles. His fearlessness is illustrated in the statement He made when some of His friends came to Him and warned Him that Herod, the king, was seeking to destroy Him. "Tell the sly old fox," Jesus replied, in words to this effect, "that tomorrow and the next day I am casting out devils and healing the sick, and the third day I go up to Jerusalem. All the prophets are killed in Jerusalem. He will find me there." He knew God would assist Him and that the work He was about to fulfil would be accomplished.

COWARDS

No uglier word is in the English language than the word "coward," those who, instead of meeting life realistically and head on, run from it. Cowards are not all limited to those afraid of physical objects. Moral cowardice is

probably more common than the physical type. You see it in people who are afraid to face ugly facts, to meet unpleasant situations, afraid to take a stand on important moral issues, or are afraid to champion an unpopular cause. Cowards are those who are afraid of ridicule; who, instead of maintaining their own standards, living up to their own ideals, succumb to the temptation of the crowd, and are enticed to go along and engage in cheap behaviour, if not actually to commit sin. It takes a quiet courage to stand by one's standards, and even at the expense of ridicule, to do what one knows is right.

I do not mean to underestimate the fear reaction. It is of great value in the case of a physical attack on man or beast. The body makes rapid preparation to meet the assault. The heartbeat is stepped up, the rate of breathing is increased, and the swig of our internal fight tonic from the adrenal glands prepares us for the defence. Precisely this same physical reaction is produced when the body is confronted by some intangible enemy, such as, for example, the fear of not being able to get a much-needed job. The body prepares itself for heavy physical activity, but instead of this, the anxious worrier usually just sits and frets about a possible failure.

NEEDLESS WORRY

At times we needlessly worry about conditions over which we have no control, or about matters of little consequence. Jesus pointed to the futility of such fretting when He said, "Which of you by taking thought can add one cubit to his stature?" (Matthew 6: 27) Think of the pain endured by countless fathers and mothers who worried incessantly about their boys who were fighting our battles in the war just ended. Relief from this kind of anxiety can be obtained, through heavy physical work. A businessman can take long walks in the fresh air. Housewives can engage in plenty of hard work in the home. The farmer can pursue his normal activities in increased vigour.

A second method of gaining relief from this kind of anxiety comes from pushing into the background the thought of the condition causing the fear, and from directing the mind into other and more pleasant situations. If the mind has not been trained to do this, reading some light, interesting story, or books of more serious vein, often relieves the tension. This kind of release can serve you who are denied physical activity due to some handicap or extreme illness.

Life is a mixture of success and failure, of pleasant surprises, and of unexpected disappointments. One's ability to meet adversity depends greatly upon the attitude he has cultivated toward life. Accidents of fortune, such as a killing frost assailing a farmer or an unpredicted failure coming to a businessman, are to be expected, and met by being a good sport. Job it was who said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1: 21) Unjust criticism, carelessly indulged in, even by our friends, and injustices committed by our enemies, must be forgiven and forgotten if tension is to be relieved and an inner peace achieved.

ADVERSITY A CHALLENGE

Adversity is a challenge. Overcoming adversity produces strength and the ability to surmount even greater difficulties, thus increasing the power to achieve. Trials and difficulties, instead of being calamities, in many cases are sources of strength and when attacked and overcome, they become the limbs upon which we climb to greater heights. The more we conquer the more easy it is to conquer. We should be superior to the fears that assail us. There are two kinds of discontent—the discontent that works and gets what it wants. The only cure for that is success. Then there is the discontent that wrings its hands. There is no cure for it and it loses what it has. They usually conquer who believe they can. In order to improve we must be critical of our own defects and make a conscious effort to improve. But it is a wise thing to forget our mistakes, the blunders of yesterday, to keep our misfortunes to ourselves, and face our task each day with quiet courage and determination. Vibrant physical health, of course,

makes its contribution toward optimism and couarge. To be cheerful is to be on the road to success, and one of the best ways of giving a man power to overcome adversity is to put a song in his heart. As the Psalmist wrote: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing." (Psalms 100: 1-2)

HOPE FOR THWARTED

Social workers have found that those who consider themselves total failures and who have given up trying, who are completely thwarted and frustrated, can be put back on the road to conquering by cleaning them up and by giving them tasks of gradually increasing difficulties. A quiet confidence in their own self-respect is finally built up and they become rehabilitated. They are put back into service with a sense of worth and a feeling of being able to achieve.

How hard a man fights and the amount of courage he displays depends on how righteous he considers the cause to be. I can tell you a story which illustrates this.

A man, who had committed a crime, was thrown into jail. The citizens and cattlemen were incensed at what he had done. One day the cowboys rode into town, began drinking and, in time, nearly two hundred of them marched on the jail to take the prisoner out and hang him. They couldn't wait on the law. The jailor was helpless. The mob simply walked up to the jail, kicked the door open and yanked the prisoner out, and dragging him to a telephone pole they strung him up.

Just as the body dangled and the cowboys shot their guns off into the air, Cooper Wright, the sheriff, came on the run. He was alone. He had no supporters, but the cowboys didn't stop him. He pulled out his six shooter, and standing on the steps of the jail, commanded, "Stop that." And levelling his gun over their heads, he said, "I'll shoot the first man who moves." There was something in the ring of that single voice that made everyone stop and listen. There wasn't even a growl.

Wright then took deliberate aim, and in three shots cut the rope with a bullet. The form fell to the ground, and the man, not yet dead, rose and staggered to his feet, the noose still around his neck. "Don't one of you move," ordered the sheriff. The whole rough crowd stood as if spellbound. Cooper Wright, still keeping his gun in front of him, walked alone through the bob, grabbed the man by his arm, led him back to the jail, and locked him up. Then he ordered the crowd to clear out. And I am telling you, they did it.

In that big crowd of cowboys, there were many others just as game as that sheriff, Cooper Wright, but they knew he was in the right, and they knew he would stake his life on what was the right thing. They were in the wrong and he made them feel it. That's where he licked them. The moral principles involved and one's conviction concerning the issues at stake, determine the vigour and courage that go into the might.

JOSHUA INSTRUCTED TO OBSERVE MORAL LAW

Joshua, following the death of Moses, had the very difficult job of conquering Canaan. It was occupied by more civilized people living in walled cities, and had an army made up of Hebrew serfs. He was given strength and courage by God, who said to him, "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses, my servant, commanded thee; turn not from it to the right hand or to the left that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." (Joshua 1: 5-9)

Observe how God instructed Joshua

twice to meditate upon and observe the moral law, the Ten Commandments, which showed he could expect superhuman help and accomplish the difficult tasks set before him.

Moses was fearless in accomplishing great things when convinced the cause was just and God wanted it done. He saw a Hebrew slave subjected to a terrible beating by an Egyptian. So great was his wrath, he slew the offender, and then, being afraid of what he had done, fled into the Arabian desert. But he could not forget the bondage and suffering of the Hebrews. God later called him and gave him the responsibility of liberating these people. When this call came, a real dedication to a great cause, and Moses was convinced of the righteousness of the undertaking, he went back to Egypt, unafraid, and accomplished his task. Paul said, "By faith he forsook Egypt, not fearing, as seeing him who is invisible." (Hebrews 11: 27) His was a virile faith in God.

When your life is being governed by high moral purpose and when you are working with God in promoting His cause and helping to establish His kingdom on earth, the undertaking is approached with great vigour, determination and courage. Like the astronomer who said he lived so much with the stars he was not afraid of the night, we, too, find we need have no fears when we live and work with God, our minds filled with doing His will.

INNER PEACE AND CONTENTMENT

With a conscience, sensitive and alive, void of offence toward God or man, there comes inner peace and contentment not to be equalled. When a man has not harmed his neighbour, he need not be afraid of him, neither is he afraid of God when he has kept His commandments to the best of his ability. In contrast to these brave ones who attack their problems unafraid, are some of the idle rich, who think only of their own pleasure, turn their thoughts upon themselves and become nervous and neurotic.

I have suggested that worry and fear be banished by sheer physical exercise, by directing the mind away from the source of trouble into cheerful paths. I have suggested that the fear be removed by banishing the cause, that unavoidable difficulties be met with resignation, and that adversity be met with vigour from reserves of nervous and physical health. Courage comes to him who works at a righteous cause. He is entitled to and does receive superhuman support.

The most important way of conquering fear I have left to the last. Devote your time and talents to the welfare of others. Help carry their burdens and lighten their load of care. You will find that you become quite oblivious of your own troubles and worries, as in no other way, and obtain that inner peace and happiness. While thus engaged, fear and worry are quite impossible.

A famous psychiatrist of New York City, with a life time of practice in his profession, said he had never had a Christian, really living his religion, come to him for treatment because of a nervous breakdown brought on by worry.

A trust in God is the truest, most valid course for him who would live courageously. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusted in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." (Isaiah 26: 3-4) A man will never be afraid who can say in sincerity, 'The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Psalms 23: 1,4)

FOR THE BENEFIT OF ANY MEMBERS OF THE FORCES OR CIVILIAN SERVICES WHO MAY BE IN OCCUPIED GERMANY, CHURCH SERVICES ARE HELD IN ENGLISH AT 92 GARY STRASSE, BERLIN, AT 7.0 P.M. ON SUNDAYS AND 7.30 P.M. ON TUESDAYS.

DIRECTIONS FOR REACHING THIS PLACE ARE TO TAKE THE U-BAHN (OR UNDERGROUND) TO OSKAR HELENE HEIM AND THEN ENQUIRE FOR GARY STRASSE, WHICH IS ONLY 30 SECONDS WALK FROM THE STATION.

"FILLET OF SOUL"

by
Marvin O. Ashton
Of the Presiding Bishopric

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NOT a "fillet of sole," but a "fillet of soul!" A "fillet of sole" is a fish with its backbone taken out. A "fillet of soul" is a man without any backbone. The world has never called so loudly for men who will stand on their own feet and do their own thinking. Men who will stand by their convictions against odds are at a premium. There is a tendency for men, instead of weighing a thing on the basis of its being right or wrong, to determine which way the "wind is blowing," and set their sails accordingly. They are more ambitious to go along with popular sentiment than set their jaw for what is right and fair. Men are more prone to go with the crowd than to dare to be brave enough to "sink or swim, survive or perish," to stand by their own convictions. Before they make a stand, they are too concerned with the popularity of the course they choose. "What is there in it if I vote this way? What prestige will it give me to go the other way?" Sometimes we care more about gaining favour than we do about championing the right.

I shall never forget as a child an Indian woman's coming to our back door begging flour. This clever Lamanite was a typical politician. My mother was always happy to learn that a newcomer to our home, Indian or otherwise, was a member of the Church. Our redskin beggar "sized" my mother right, and she voted accordingly. My mother's first question to our visitor was, "Are you a Mormon?" Now. note the cleverness of our Indian—before answering the question propounded, she had a question to ask the head of the commissary. She asked my mother, "Are you a Mormon?" Mother answered in the affirmative. Then came the answer of our Indian friend: "So am I." And she got her flour. Yes, and if she were as good a politician at other doors at which she called as she was at ours, she had her provision sack full by nightfall.

Before I make a stand, before you make a decision, do we think only of the flour resultant and our popularity, or do we "do or die," after proper aim, dare pull the trigger?

The spots in history we are ashamed of are those scenes where actors on the stage lacked rigid vertebrae. Real history has been made by men who were not "fillets of soul." Our Church is meeting its destiny because we have had men and women of backbone. He who knows the weak are oppressed is a coward not to champion their cause. President Van Buren, after listening to representatives of the Mormons. knowing full well of the depredations against a God-fearing people, showed himself a "fillet of soul" when he dismissed that delegation with, "Your cause is just, but I can do nothing for you." Those weak words will ring throughout history as coming from a man without backbone.

It was not "fillet of soul" in Martin Luther, when he denounced the sale of indulgences and burned in public his ex-communication papers from the Catholic Church. It was backbone when he told his friends he would go to Worms if there were as many devils opposing him as tiles in the street. Because he dared to stand out alone, following his conscience, he helped bring to us a new world.

Regulus, the Roman general imprisoned in Carthage, was given a furlough to go back to Rome and greet his family. He was promised his freedom if he would intercede with his country for an early peace with Carthage. He went back home and asked to be heard in the councils of war. Instead of following the instructions of his captors, to plead for peace. he told Rome that a strenuous attack by their army would defeat the Carthaginians. He kissed his wife and children and returned to Carthage to meet the death awaiting him. That took courage and a rigid verebrae. Men like Regulus will never die. They are the men who illuminate history.

Only the backbone of a Lincoln dared

tell his countrymen what was the real trouble in America. Only a man with a healthy spine would face a probable defeat that awaited such a diagnosis as, "A house divided against itself cannot stand."

Let's pause once in a while to take our hats off in reverence and appreciation to the leaders of our Church. May we never forget what we owe to the stamina of our Prophet Joseph Smith. May we always hold dear the undaunted fortitude and vision of Brigham Young in bringing twenty thousand people away from the garden of America to sagebrush and cacti. It was only a strong back with inspiration from the heavens that could plan and direct such a course.

When your judgment is asked, give the "reason for the hope within you." Don't have your answer necessarily comply with what your asker would like your answer to be. If your boss asks you what you think of a certain proposition, tell him what you think, not what you think will "tickle his ears."

To be strong men we must make brave decisions. We cannot straddle the fence. I repeat again, some men take pride in not committing themselves. The question before them is not what is right, not what does their conscience and judgment say is the right thing to do, but how may they act so that they gain favour. The world will always love the fellow with courage. He may lose the first round of the fight, but in the long run he will make history and be loved by those who love a strong man.

Millions ride on rubber tyres, but let's not forget that only the courage of a Goodyear gave vulcanised rubber to us. This invention at his hands was conceived practically in jail, where he was placed because of his debts.

The boy who follows the plough would not be reading the Bible if a Tyndale hadn't been willing to face burning at the stake.

They tapped their heads when Columbus passed on the street, but only the spinal column of a Columbus could give us the New World.

The history of the world was changed because a Joseph, sold into Egypt, had the moral fibre to face his tempter and glorify the standards of his parents in a stand that meant "get thee behind me, Satan."

In politics, in church, in our business, let's think things through carefully, but let it be said of us that we have backbone. Let us pray continually for proper guidance; let us seek the advice of those over us; let's not be wishy-washy. Let's not be like weather vanes, always pointing in the direction of the wind. Let us face the storms, let us stand on our feet. Let it not be said of us we are a **"fillet of soul."**

—IMPROVEMENT ERA.

IN A RECENT LETTER TO THE MISSION PRESIDENT, THE MINISTRY OF FOOD HAVE STATED THAT THEY ARE UNABLE TO ACCEPT THE PROPOSAL BY CHURCH AUTHORITIES TO SEND BULK QUANTITIES OF FOOD TO OUR MEMBERS IN THIS COUNTRY. HOWEVER, IT IS PERMISSIBLE FOR ANYONE TO RECEIVE UP TO 11 LBS. FROM FRIENDS IN OTHER COUNTRIES, PROVIDING THEY ARE UNSOLICITED GIFTS, AND CONFORM TO THE NOTICE TO IMPORTERS No. 169.

MORONI'S VISIT TO JOSEPH SMITH

—continued from page ii. of cover

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was extremely light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindred and tongues, or that it should be both good and evil spoken of among all people.

He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it; as delivered by the Saviour to the ancient inhabitants.

Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch."

And again he quoted the fifth verse, thus:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord."

He also quoted the next verse differently:

"And he shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming."

Again he told me that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

ANNOUNCING OUR SECOND MISSION WIDE CONFERENCE 1946

SAINTS WILL CONVENE AT

BIRMINGHAM
OCTOBER 5th & 6th
SATURDAY & SUNDAY

PROGRAMME OUTLINE:—

SATURDAY:

4 p.m. PRIESTHOOD AND RELIEF SOCIETY SESSIONS.

6 p.m. REFRESHMENTS.

7 p.m. GRAND M.I.A. DANCE.
Programme will include Floor Show. Tickets, at 3s. each, will be obtainable at a later date from Branch Presidents.

SUNDAY.

SESSIONS will be at 11.0 a.m., 2.0 p.m., and 5.0 p.m.

PRESIDENT AND SISTER BOYER will be in attendance throughout, with ALL MISSIONARIES LABOURING IN THE MISSION.

It is also hoped that the PRESIDENT OF THE EUROPEAN MISSION will be with us.

CHOIRS from BRADFORD, LONDON and SHEFFIELD will provide Music throughout.

Write Now for Accomodation to:—

SISTER BERTHA THORNELL,

121, ST. PAUL'S ROAD, BALSALL HEATH, BIRMINGHAM.